

THE RECORDER.

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VOL. I.

Religious Miscellany.

OF ABDOL MESSEE.

The Readers supported by the
Missionary Society at Agra in
written by Rev. Daniel Corrie.

(Continued from p. 161.)

Journal for June, 1814.

The person referred to me
May 26, is not gone to Berth-
pore; but has become an-
xious to ascertain the truth of the Gospel.
His friends sent for Abdol
Messee, and, at first, reproached
him for having corrupted their relative,
afterward so far reconciled as
to partake of their dinner.
Heard that the head Mahometan
had begun to preach, on
a tomb in the city. He be-
came a Sermon on the miracles of
Christ.

A person arrived from Mee-
soor, from conversations with
Munsoor when there, been con-
vinced of the insufficiency of Islam to
satisfy him, and is now disposed to em-
brace the Gospel.

A very interesting young
man, named Molwee Munsoor,
nephew of Rampoor; was found
at one time, and acquired some
knowledge of Arabic; but is fallen into
depression of mind on account of
his sins, and his melan-
choly and serious manners
confirm the truth of this asser-
tion, being long uneasy at Ram-
poor, was directed to a Mahometan
Gaur who is a learned man and
pious. After some time, deriv-
ing from his conversation, the
man directed him to go on a pil-
grimage to Ajmere, to which
he is going, as he says, in search
of him. Of course, much pains
were pointed out to him Christ, as
salvation for sin, and the Advan-
ces the Father. He appeared
sad; requested we would pray
for him, and said that he had never
seen anything so suitable to his case,
for these words were created
and that he will certainly return
from Ajmere. He has no hope
of mind is to be obtained
from having vowed to go, he must
go.

Abdol left us to go to
Ajmere, having been repeatedly urged
by his father and family; both
own account, and, as they re-
counted of many who wish to
be on the subject of Christianity.
Before his departure, it came in
his mind to read the Church His-
tory, under the rise of Mahometan-
ism, notice having been given, a
number of strangers attended, who
paid attention and respect.

A letter of the father of
Ullah was sent to us, in which
he had heard of his son's
embracing Christianity; and that
nothing in the Gospels from
his son deserves to be called an
apostate, according to Islam, he
look upon him as a Believer
whose enemies reproach him with
apostasy; to whom he can an-
swer by laying the Gospels before
him, begging him to read and
believe himself—that he is sure
above worldly motives in his
and therefore greatly desires to
and to learn from himself the
truths that have induced him to
the Gospel.

Yesterday threatening let-
ter from Molwee Munsoor, which
him a little; but, in the eve-
ning letter arrived from one of
Ajmere, containing money to pro-
pity of the whole Bible; com-
ing the Molwee for what he had
begging his prayers, that the
Gospels by which he is now
from embracing what he
believes the truth.

The Mahometan referred
to, was advised not to
appointment at Berthpore.
He returned to-day to ac-
knowledge information having been
given to the Rajah of Berthpore of his at-
tention to Christian Instruction and of
his admission into the fort,
his horse and arms, denied
months' arrears of pay, and sent
off his head. This person
wished to have remained
acquainted himself with Chris-
tianity, and now he is at leisure, and
instructed in the truth. He
has a Shanscrit copy of the Four
Gospels, which he gave to the Rajah's
brother, who had had several
times read to him, and continued
at Meerut, being very ill
to-day, with great earnest-
ness friends to witness, that,

if he should die, he had embraced the
Faith of Jesus, and wished to be buried
after the Christian manner.

June 30.—The state of the schools re-
mains much as usual. The one at home
has increased to 17 Christian Boys, be-
side others; and the superiority of those
entirely under our own control begins to
be very evident. Two of the Christian
Servants discover marks of a change
having lately passed upon their minds;
and, of the candidates for Baptism, two,
especially, appear deeply in earnest.

Journal of a visit to Lucknow.

July 17, 1814, at evening, after Divine
Service, having taken leave of all the
brethren and sisters of the Church, left
Agra, in company with dear brother
Frederic; and arrived about midnight at
the Serai, where Mayut Messee had gone
on before. In the way had much con-
versation with brother Frederic on the
fear of God, which he promised, by God's
help to attend to.

July 18.—Brother Frederic returned
to Agra. I and Khadim Messee, having
mounted, proceeded out of the Serai.
Two travellers, Mahometans, seeing me,
said one to another, "That fat fellow,
having plundered all the Feringees at
Agra, is now going to collect spoils in
other places. No doubt his two trunks
are full of gold-mohurs." The other
said, "This is the way of such black-
guard, pork-eating, faith-selling fellows."
I took no notice of what they said.

July 19.—On the way, at a Fakere's
abode, met with three Mahometans;
one of them on horseback. He politely
offered me his hookah, saying, "I con-
clude you are a person of great caution,
and do not partake of every one's hookah,
and abstain from general intercourse;
moreover, perhaps, you allow no one
to partake of your hookah. This also is
my mode of living. I am a descendant
of the Prophet, and partake not even of
the drink of any other race. My hookah
is very holy: please to accept it, and
partake of it." I asked his name; and,
taking opportunity, began to relate my
history: "I have been a Mahometan;
and, for a long season, was a slave to
such customs; but, having from inter-
course with Christians become acquaint-
ed with the doctrine of the Gospel, I
have learnt that no benefit can be derived
from such observances, but that they be-
come occasions of pride. In former
times the Jewish Doctors, called Phari-
sees, practised such ceremonies; and,
boasting themselves of their descent
from Abraham, looked upon other classes
of people as dogs. John Baptist re-
proved them for this pride, calling them
a generation of vipers, and telling them
God could raise up children from the
stones, if he needed them; and the Lord
Jesus Christ said of them, *Ye cleanse the
outside of the cup and of the platter, and
appear fair to men, but are within as a
grave in which are bones and corruption.*
In short, from many such proofs recorded
in the holy Gospel, I have learnt that
all these outward observances are use-
less; and, consequently, I have forsaken
them, and am become a Christian, and
hold no distinctions in meat and drink;
but, depending on God's grace, hope for
salvation through the Lord Jesus Christ,
who has said, *Not those things which go
into the mouth defile the man, but those
things which come out, such as unclean-
ness, blasphemy, envy, malice, murder,
covetousness, idolatry, strife.* From
these I hope to abstain. Therefore, lest
you should be angry, and say that these
Christians under false appearances intro-
duce themselves into our company, I
give you notice." The stranger, on this
said, "Thank you for having told me.
I am much pleased with you. Now tell
us your way of worship." I answered;
"I will tell you briefly, that, according
to our principles, we place no depend-
ence on outward observances, nor ex-
pect forgiveness of sins for our works'
sake." He said, "This is our doctrine
also. If by any means this Gospel should
come to hand, I would examine it." I told
him I had a copy of the Gospel translated
into very intelligible language: "If you
choose, I will give it you." He said, "I
have heard that a learned man came in
company lately with a Sahib from Cal-
cutta to Agra, who distributes the Gos-
pel, and has turned many Mahometans
to Christianity: perhaps you are one of
these." I answered, "I am one of the
lowest of their servants." He said, "I
was at Agra lately, and wished to come
and see you; but my friends there de-
clared they would not admit me again if I
went near you. So now please to give
me a copy of the Gospel." On this I
gave him a copy of St. John's Gospel,
and a copy of the Romans, and we part-
ed friends.

July 20.—Two of the Police Horse-
men accompanied us part of the way,
and began to say, "I know who you are:
where are you now going? I have heard
that the Judge ordered you to leave
Agra: what advantage have you by the
evil work of preaching the Gospel, that
you should choose disgrace in this
world?" I thought it not good to take
any notice of what they said. After a
little they addressed Mayut: "You do
not well in following your uncle, and

disgracing yourself in the sight of the
world." Mayut answered, "I am sorry
for you, that you are ignorant of the way
of salvation; and know not that HON-
OUR, who is preferable to Father, and
Uncle, and all relations; who took the
punishment of our sin upon himself,
and through faith in whom we obtain re-
demption: nor do you inquire after his
word; and, when it is told you, you will
not obey it." The two horsemen began
to say warmly, "In the Day of Judgment
we shall see; and you will never be for-
given." Mayut replied, "Those who
believe not on the Lord Jesus Christ,
such will be their condition: and now
cease to urge me, lest you be offended
yet more."

July 21.—The writer alighted in the
Serai (Inn) where seven or eight Moon-
shees (great men, needy in regard of re-
ligion, but wealthy in respect of this
world; having their eyes darkened, and
their ears stopped and filled, with their
own importance), for the punishment of
my sins, were my neighbors. As soon
as I said to the keeper of the Serai, "I
am a Christian: let new vessels be
brought for our use, for which we will
pay; and afterward do not complain that
we have defiled your vessels." One of
the Moonshees asked of Mayut my
name. Mayut told him; when he began
to laugh, and said, "Oh, it is that ac-
cursed one, is it?" Another of them,
coming up to me, said, "I am acquaint-
ed with you." I said, "You have per-
haps inquired my name of some one."

He answered, "Thy name is more
known in this country than Satan's." I
said, "Why do you reproach me? I was
one of you." He replied, "Therefore
we are offended with thee; because,
from being a Musselman, thou hast be-
come a Feringee. Moreover thou lead-
est others astray, and studiost to do so.
If thou thinkest to exalt thyself among
the English by introducing these errors,
thou wilt never succeed." I answered,
"Brethren, whoever strives to exalt
himself or to curry favor with the En-
glish, the grace of God will not be with
him. Be not angry. Stand in awe of
God; and examine the word of his only
Son Jesus Christ our Lord; and consid-
er which is the true religion, and what
is the dignity of the only begotten Son:
and, after having understood these mat-
ters, if you reproach me—well. But
the Lord Jesus Christ has declared, *If all
manner of evil be spoken of you falsely
for my name's sake, rejoice, for great is
your reward in heaven.*" I continued
arguing with these people till midnight.
At length they were silenced, and two of
them took copies of the translations;
and, next morning, these two made many
apologies for what had escaped them in
the heat of argument. Perhaps they
may gain good from what passed.

July 22.—Met with a feeble man on
the road, named Gholam Jadur. He ap-
peared in distress, and his bundle was
wet from the rain. I asked him to ride
with me, which he accepted. He began
conversation by saying, "In that grove
were 30 or 40 poor people talking among
themselves that they knew you; that
you live at Agra, with a Sahib, who had,
by distributing charity, preserved their
lives during the famine last year. Who
is that Sahib?—I heard at a distance last
night, the conversation which you held
with the Moonshees, but could distin-
guish no further than that you took the
side of Christianity, and silenced them."
I began to explain the substance of the
Gospel, as the Holy Spirit enabled me.
In the evening, when we were at wor-
ship, this man, of his own accord, joined
us, and observed, "Whoever speaks ill
of this religion does evil. Pray, sir, give
me a copy of the Gospel, and I will read
it." He, accordingly, took a copy with
gladness. God grant that the Holy
Spirit's grace may so be upon that man,
that, discovering his sinfulness, he may
believe on the Lord Jesus Christ, and
follow no longer after lies!

July 23.—In the grove, near where
we passed the whole night, there were
many of the Police Light Horsemen who
knew me, and the Jemadar whom you
recollect at Allahabad. All of them
came to me in the Serai, and began to
boast greatly of their religion and their
race, saying, "Observe how long we
have served the English Company, and
remain firm in our religion." I said to
them, "Well; but, brethren, you are
not acquainted even with your own re-
ligion; and what things are forbidden
by your religion, those you do. Then
will you act according to your religion,
when you attend to daily prayers, and
abstain from liquor, and avoid fornication.
Let every one attend to the evil of his
own heart. To pride yourselves thus,
and neglect seeking after God, and fancy
yourselves great: by what means can
you suppose this right? God grant that
you may begin to seek the salvation of
your souls!" One of them said, "Can-
not our souls do well in our own reli-
gion?" I replied, "So long as you know
not the true God, and believe not in his
only-begotten Son, and are not partakers
of his grace, I tell you truly, your souls
cannot find good." On this they began
to laugh, and say, "What have you to do

with our good or evil?" They then arose,
and said one to another, "This person
desires to make us Feringees, like him-
self; but we will never agree."

July 24.—We put up again at Meran-
kee Serai. There a descendant of Ma-
homet, with a white beard, named Meer
Noor Ali, came to me, and, saluting me
after the Mahometan manner, sat down
beside me, and inquired whence I came.
I answered, "From Agra." He said,
"I would know from you the state of
things there; for I have heard, for some
time past, that many people are becom-
ing Christians; and that a Sahib is come
from Calcutta; and, with him, a very
learned man, who turns away many Ma-
hometans from the faith. You are a
Mahometan: from you I shall know the
truth of this report." I answered, "God
keep me from becoming a Mahometan!
I was a Musselman; and, by the grace
of God, have obtained a Christian Name.
May God keep me in that faith until
death!" Greatly wondering, he said,
"Perhaps you are of those very people." I
replied, "Through the grace of God
I am; and may God continue me a part-
ner with Christians!" On that he began
to say, "What race were you of?" I
said, "I was nobly born; but, by proof
and conversation, I discovered that there
is no salvation but through the Lord Je-
sus Christ: and, by proofs from the
Law, and the Gospel, and the Prophets,
this is certain, that whatever excellency
the Mahometans ascribe to Mahomet,
all belongs to the Lord Jesus Christ."

He answered, "I adjure you, by God,
tell me truly, in any part of the Law or
Gospel is there a prophecy in favor of
Mahomet?" "I cannot answer, from
respect to you, lest you should take it
ill." He answered, "I will not take it
amiss, whatever you may say." I re-
plied, "I speak the truth, in presence of
my Lord Jesus Christ, that there is noth-
ing said in favor of Mahomet, in the Law
or the Gospel; but the Lord Jesus
Christ has said, *After me, false prophets
will appear. If you can suppose this
has any respect to Mahomet, there may
be something in it.*" On this, he said,
"If this be true, then our religion is al-
together false." Then I answered,
"Know, for certain, if this religion had
not been false, then we had never em-
braced the Christian religion. Now
you are at liberty: I would not compel
you, but, as a friend, entreat you. Since
your life is far gone, if you would search
for truth, it would be greatly to your ad-
vantage." He appeared anxious, and
said, "Shew me what I should do." I
answered, "Examine the Gospel." He
said, "Where shall I find the Gospel?"
I produced a copy of the Four Gospels,
and of the Epistle to the Romans. He
asked, "After what manner do you
worship?" "I shewed him the Prayer-
book, translated; and he staid till eve-
ning, and looked over the whole, with
the Forms of Baptism and Burial of the
Dead, and the Treatise on Baptism
(abridged from Archbishop Cranmer),
and, in the evening, went away pleased,
saying, "May God be gracious unto
you! you have made me very happy.
How shall I address myself to God in
prayer?" I said, "Pray after this man-
ner: O God, for the sake of thy Son,
the Lord Jesus Christ, grant me to know
the true religion which thou dost ap-
prove;" and, opening the Gospels, I
pointed out to him the Lord's prayer,
and wrote down for him the ten com-
mandments. He expressed earnestly,
on departing, the evil of his nature, and
his great sinfulness. I prayed, "The
grace of the Holy Spirit be with you."
He answered, "Amen."

(To be continued.)

Appeal to Christians on the Duty
of Propagating the Gospel.

[The Editor of the Missionary Register, a
valuable English publication commenced in
Jan. 1813, introduced his work to the public
with the following eloquent Address, on the
Duty of Propagating the Gospel.]

Of all the blessings which God has
bestowed upon mankind, the Gospel of
our Lord and Saviour Jesus Christ is the
greatest. It is the sovereign remedy
for all the evils of life, and the source of
the most substantial and durable benefits.
Under its benign influence, the under-
standing is illuminated by the light of
truth: pure and holy principles are im-
planted in the heart: the passions, those
fruitful causes of vice and misery, are
regulated: the whole conduct is reform-
ed: peace reigns in the breast: and a
well-founded hope beyond the grave
soothes the sorrows of life—fallen man
becomes a new creature, happy in him-
self, fulfilling the will of his maker, and
living to his glory.

In social and in civil life also, where-
ver the Gospel is cordially received, its
benefits are equally experienced. The
husband and wife, the father and son, the
master and servant, at once learn from
it their respective duties, and are dis-
posed and enabled to fulfil them. Hu-
man intercourse is sweetened by the
charity which it inculcates. A mild and
equitable spirit is infused by it into

legislation and civil government. Ru-
lers become the fathers of their people,
and subjects cheerfully yield obedience.
Civilization is promoted upon sure and
permanent principles, and nations are
taught by it to dwell in friendship with
one another.

Such are the benefits which Christi-
anity is calculated to diffuse in the world.
But these are its least blessings. It not
only meliorates the state of man in so-
ciety, but it saves his soul. It cancels
his guilt, reconciles him to God, raises
him from death to life, makes him an
heir of the kingdom of heaven, and
crowns him with glory and immortality.

It has pleased God to awaken, of late,
a general zeal for the propagation of
Christianity through the world. Vari-
ous denominations are exerting them-
selves in this great cause.

The Baptist Dissenters have, since
the year 1790, supported a successful
Mission in the East. The Wesleyan
Methodists have long labored, with in-
defatigable exertions, in the West India
Islands. The Missionary Society has
sent Missionaries to the Islands of the
Great South Sea, to the Hottentots at
the Cape of Good Hope, and to other
parts of the world. Societies likewise
in Scotland, and in various parts of
America, and in other places, are all
pursuing the same grand design of ad-
vancing the kingdom of Christ among
the heathen.

In the United Church of England and
Ireland, two venerable Societies have
long been engaged in the excellent de-
sign of propagating Christianity abroad:
the "Society for Promoting Christian
Knowledge," and that for "The Propaga-
tion of the Gospel in Foreign Parts."

There is no need here for unholy ri-
valry. The wide world is before us.
There is more than room for all the ef-
forts which the various bodies of Chris-
tians in Europe, in America, and in the
East, may be able to make for ages to
come: five or six hundred millions of
Pagans and Mahometans in Asia, and
one hundred millions (if not double that
number) in Africa, are perishing for
lack of knowledge!

The providence of God has weakened
the Church of Rome, made her tremble
for her own existence, shut her up from
making any efforts even to maintain the
missions which she had established, and
suffered her professed children to alien-
ate to their own ambitious schemes the
revenues by which those efforts were
supported; yet, in the mean while, in
the Protestant Church, a holy zeal has
been kindled for the salvation of the
Heathen. An earnest desire to diffuse
the knowledge of the Scriptures has
permeated every part of the empire, is
discovered throughout the Continent it-
self, wherever the Christian mind is left
at liberty to express its feelings, and
animates both the Western and the
Eastern World! The field of labor is
most ample: the prospects of usefulness
are great: and the call on Christians in
general, and particularly on the Mem-
bers of the Church, is now made with a
confident expectation that it will be felt
and answered.

Let every man give, as he is able, to all
such institutions as aim with simplicity
at the same great object. It cannot be
expected, that the conversion of the
world will be effected, but by the simul-
taneous efforts of various bodies of Chris-
tians; yet Christians may be allowed to
support, and in truth ought to support,
most strenuously, the efforts of that
body to which they have, of deliberate
choice and settled conviction, attached
themselves.

CHRISTIANS! the obligation, which
lies upon you to join in this sacred cause,
is infinite. Your own ancestors, in this
very island, once worshipped dumb
idols: they offered human sacrifices;
yea, their sons and their daughters unto
devils: they knew not the truth: they
had not heard of the name of Jesus:
they lived, they died, without hope, and
without God. Before the preaching of
the Gospel of Christ, no Church here
existed, but the temple of an idol; no
priesthood but that of Paganism; no
God but the sun, the moon, or some hi-
deous image. To the cruel rites of the
Druidical worship, succeeded the abomi-
nations of the Roman Idolatry. In Scot-
land stood the temple of Mars; in Corn-
wall, the temple of Mercury; in Ban-
gor, the temple of Minerva; at Malden,
the temple of Victoria; in Bath, the
temple of Apollo; at Leicester, the
temple of Janus; at York, where St.
Peter's now stands, the temple of Bello-
na; in London, on the site of St. Paul's
Cathedral, the temple of Diana; at
Westminster, where the Abbey rears its
venerable pile, a temple of Apollo.*
But, mark the contrast: you now are a
favored nation: your light is come:
the glory of the Lord is risen upon you:
all these heathen rites have ceased: the
blood of the victim no longer flows: an
established Christian Church lifts its
venerable head; the pure Gospel is

* This Survey of ancient British Idolatry is
taken from a Sermon of Dr. Plafiere, preach-
ed, in 1573, before the University of Cam-
bridge.

preached; ministers of the sanctuary, as heralds of salvation, proclaim mercy throughout the land—while civil and religious liberty have grown up under the benign influence of the Gospel, that sacred tree, the leaves of which are for the healing of the nations.

CHRISTIANS! to whom, under God, do you owe all these blessings? You owe them to that man who was the first Missionary to Great Britain. He came with his Bible and his life in his hand, ready to be offered. He came with the love of God shed abroad in his heart, willing to die for His sake who had died for him; seeking not yours, but you; inspired with holy ambition to be the means of translating you from the kingdom of Satan into the kingdom of God's dear Son. He came supported by the ALMS of the Church, and the PRAYERS of all the faithful in Christ Jesus, who greatly longed for you in the bonds of the Gospel.

The obligation, which once was thus conferred on you, you are called on now to confer on others. Every blessing which you now enjoy, whispers, *Freely you have received, freely give.* All the Church of Christ expects it. Nations yet in darkness, taught to regard your island as the seat of religion, liberty, and wealth, expect this boon at your hands. Holy Angels, who rejoice over a sinner that repenteth, expect from your pious exertions an increase of their joy. The Church triumphant now in glory, the spirits of the just made perfect, the goodly fellowship of the prophets, the noble army of martyrs, and the ambassadors of Christ, who once labored in word and doctrine on earth, now look to you, in these latter days, by your zeal, liberality, and activity, to increase the number of the faithful; to collect the scattered sheep of the good Shepherd; to fulfil the object of their prophecies; to advance the good cause, for which they were ready to suffer the flames of martyrdom, and counted not their lives dear even unto death.

The benevolence of the English has often been applauded; the deaf, the dumb, the lame, the blind, the afflicted, the fatherless, the widow, have often made their appeal to you, and never in vain. But the cause which now solicits your charity is still more affecting. It is to save him who is ready to perish. It is, that the habitations of cruelty may become the dwellings of peace; that the wilderness and the solitary places of heathen darkness and superstition may be glad and rejoice in the tidings of salvation, and resound with the name of the Lord our righteousness.

To Christians nothing more need be said, to point out their obligation to contribute to a design so excellent, as that of saving souls from death. If St. John could say to such as refused to relieve the bodily wants of their brethren, *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him;* with how much greater force might this exhortation be addressed to such as refused to concur in alleviating their spiritual miseries!

Surely it is beyond dispute that it is the duty of every Christian Church, and of every individual Christian, to contribute to this grand attempt of Christian Mercy—this greatest of all Christian Charities. We may, through the grace of our Lord Jesus Christ, thus become the means of bringing heathen nations to the knowledge, love, and practice of Divine Truth. Mark the blessed fruit—schools will instantly spring up; hospitals be built; the needy relieved; the oppressed set free; and the habitations of cruelty will become the residence of joy and peace.

That minister fails in his duty to his Master, who does not endeavor to awaken prayer and liberality in respect to the Heathen World: and that congregation fails also in its duty, which is cold and tardy and reluctant in obeying such calls. The time we may hope will arrive, when every Christian Congregation in the Empire, in addition to its local charities, will have its Missionary and Bible Associations.

The promotion of Missions and the circulation of the Scriptures are two parts of the same great plan. Many circumstances concur to render a Bible Society an object of more ready and general attraction than a Missionary Society. Yet both are necessary: and both constitute together that complete plan, by which we are to be *workers together with God* in the conversion of the world.

Religious Intelligence.

MONGUL TARTARS.

Letters have been received by the Directors of the London Missionary Society, from Messrs. Paterson and Pinkerton, at St. Petersburg, inclosing extracts from the Journal of Messrs. Schill and Huebner, Missionaries from the brethren's church at Sarepta to the Monguls, for the assistance of whom the Missionary Society has liberally contributed.

It appears that they were warmly recommended to Prince Thumen, by the Russian Prince Galitzin, the well-known friend of the Bible Society. They were kindly received, and are now engaged in learning the language. The following is a literal translation of a letter from

Prince Thumen to Prince Galitzin, in answer to a letter from the latter, accompanying 2 copies of St. Matthew's Gospel in the Calmuc or Mongul language.

Letter of Prince Thumen, to Prince Alexander Galitzin, President of the Russian Bible Society, in Answer to a Letter from the latter, accompanying two copies of the printed Translation of the Gospel according to Matthew, in the Calmuc or Mongul language.

To our high exalted Lord and Emperor's Privy Counsellor; Head of the spiritual Affairs of the Foreign Confessions, President of the most excellent Bible Society, and Knight of several Orders, his Highness Prince Alexander Galitzin.

The Prince of the Khoschots, Major Thumen, writes the following humble Answer:—

Your letter written to me in the last wooden swine year the 1st of the mouse-month, together with two copies (neatly bound in yellow and red coverings) of the history, translated into our Mongul language, of the merciful God Jesus Christ, I have received to my great joy, the 19th of the first tyger-month, and read in the same. You charge me, 1st, to read the word of God contained in this book, for my own salvation; and to procure my subjects an opportunity of hearing it, and being benefited by it.—2dly, To be helpful to the two men, Gottfried Schill and Christian Huebner, who arrived from Sarepta with us last spring, that they may learn our Mongul language, which they are desirous of acquiring, and that I may give them aid and assistance towards supplying their wants and affording them protection. In consequence of your first order, not only I read the word of the most merciful God Jesus Christ, but I have also presented our Lama with a copy of the same, who is reading it with the clergy. Concerning my other subjects, I would fain cause them to be assembled this winter, for the purpose of getting this book publicly read to them; but this is not practicable, on account of the severe season. However, as in May next, from the 8th to 15th, the chief men of my people commence a pilgrimage, to attend a religious solemnity, and meet for prayer, it is my intention to order this book to be read to the whole devout assembly, fulfilling thereby your commands. The result thereof I shall, through God's grace, respectfully transmit to you, praying to our God that he may bestow mercy upon me. Respecting the two men, Gottfried Schill & Christian Huebner, who are learning the Mongul language, I have assisted them in various ways, according to your desires: and have assigned a man to be their teacher, who is well learned and versed in our doctrine and writings, under whom they are studying the system of our God's (Mythology) in the books, entitled 'Bodihu Mour, Arwan Sokohl, and Altnei Gerrel. I shall likewise in future, in obedience to your commands, not be neglectful to protect and care for them. And now, our high exalted Emperor's enlightened and wise minister, endowed with great fame throughout the whole extensive Russian Empire, most noble Lord and Prince! you have most agreeably surprised and rejoiced me with your most gracious letter; and it is my ardent desire, that you would likewise honor me in future with writing to me; for which favor, bowing the knee, I most humbly ask you. My Lord, if you will have the goodness to satisfy this my desire, I beg you would cause the letter to be enclosed to Iwan Kaporsky, post-master in Astrachan; he has the care of sending all letters to me, and I almost regularly, every post-day, dispatch messengers to Astrachan, for the purpose of fetching my letters. I now live in my solidly built house, 72 wersts upwards of Astrachan, upon an ale belonging to me in the Wolga, called Scambag.—Wishing you health and prosperity, I recommend myself to you, bowing a knee.

(Signed) THUMEN DSHINGALANG, and sealing it with my seal.

Written in the fire-mouse year, the 17th of the last tyger-month, in my solid built habitation* upon Scambag, according to the Russian Chronology, Jan. 4th.

* Alluding, it is supposed, to the more general custom of living in tents, when travelling.

RUSSIAN COSSACKS.

Extract of a letter from Mr. Paterson, dated Petersburg, 28th Sept. 1815.

In a short tour from Petersburg, we fell in with a Colony of Cossacks, consisting of about ninety persons, who are in these quarters for the word of God and the testimony of Jesus Christ. They belong originally to the Don, and are of the sect of Duhabertzy, of whom you will find some particulars in Pinkerton's Greek Church. Since they came to Finland, they have had no books among them, not even a single copy of the Scriptures. We had a long conversation with one of them, who could not read, and yet he answered all our questions in the language of Scripture. We asked if they had any priests among them? He answered, 'Yes, we have a Great High Priest, who is holy, harmless, &c.' Have you baptism? 'We are baptized with the Holy Ghost, and with fire.'—Have you Communion? 'We have communion with the Lord Jesus daily.' Have you churches? 'I hope you do not think

that churches are built of wood and stone; wherever two or three are met together in Christ's name, there he has promised to be with them; and there is a Church of Christ. We have conversed about God for more than an hour, and are of one heart and one soul, we are a church when you will. With the so called churches we can have nothing to do, as they admit drunkards, &c. &c.; but a Church of Christ is holy, and all its members must be so too. You will find no such people among us.' What is your opinion of the new birth? reading to him the passage in John iii. 'We are born the first time when we are born of our mother, but the second time when our hearts are changed by the word and spirit of God, when we are led to hate what we loved, and love what we hated formerly, when we give over living in sin; not that we are perfect in this world, but we have no pleasure in sin as before.' What do you think is meant by being born of water and of the spirit? 'By water is not meant baptism, but the word of God; for we are born of the incorruptible seed of the word which liveth and abideth for ever; and as it is the Spirit by whose operation this is effected, so we are said to be born of the Spirit; that which is born of the flesh is flesh; so you see we are not Christians, or born again, as we come into the world, we do not inherit it from our parents.' But seeing you cannot read, how came you to know all this? 'I wonder you ask such a question. Has not Jesus promised to be with his people always, to the end of the world; and has he not promised to give them his Spirit to teach them all things? He has said, when you are brought before governors and kings for my sake, take no thought how or what you shall speak, for it shall be given you in the same hour what you shall speak; now I believe the promise. I have often been called to answer for my religion, and I have always found Jesus true to his word. And here now, when called to come before you, I prayed God to fulfil this promise to me, and he has done it. You see I speak freely, and you seem satisfied with me. You are the first we have ever met with in this place who understood us. You must be taught by the same spirit.' Can any among you read? 'There are some among us who can read: but you seem to lay much stress on reading and being learned: Jesus Christ had no other learning than his parents taught him, and the apostles were unlearned men. It is enough if we are taught of the Spirit.' We asked him if he crossed himself before these pictures? he replied, 'That we cannot do; you know the commandments; and here he repeated the first and second. Are you obedient to the laws? 'As far as they do not interfere with our religion or our faith. We have sworn allegiance to our Emperor, and we serve in the army.' You are called Duhabertzy? 'Our gracious Emperor has been pleased to call us so, and we submit to it. We call ourselves true Christians; we are the same as from the beginning.' Are there many on the Don of your way of thinking. 'Oh yes, many thousands; but they are afraid to show themselves, or to avow their opinions.' Have you been persecuted? 'If any man will live godly in Christ Jesus, he must suffer persecution.' We then related to him what was going on in the religious world, and made him acquainted with the Bible Society. I wish you had been present while we related these things to him. He seemed to awaken as out of a dream: a heavenly joy beamed from his countenance, which melted our hearts. At last he exclaimed, 'Now he is near. We have long been expecting him to come, and long been convinced it could not be far distant, but never believed that such preparations were making for his coming. No person has ever told us of these things. I will go home to my church, and relate to them all these glorious things. How will my brethren rejoice when they hear them.' We gave him a Russian Testament, and some of our Society's publications to carry home with him to his brethren, as he always called them. It seems they have all things common, or nearly so.—Their conduct is most exemplary: they have a good report of all men, even of their enemies.

AMERICAN MISSIONARIES.

Extract of a letter from the Rev. Samuel Newell, Missionary in India, dated Bombay, Dec. 8, 1815.

I can now inform you that we are at length permanently established in Bombay, by the authority or rather permission of the Court of Directors. This joyful information was communicated to us a few days ago by Sir E. Nepean, the governor of Bombay. We now hope for an addition to our number, especially since brother Nott has left us. There is every reason to hope and expect that two or three more of our brethren would be permitted to settle here and join us in the glorious work of preaching Christ to the Heathen. We need an addition to our present establishment very much. We have three great objects before us, the ministration of the word of life to a great multitude of people wholly given to idolatry; the instruction of the rising generation by the establishment and superintendence of schools; and the translation, and printing of the

Scriptures in the Mahratta language.—We have made a beginning in these three departments of our work, but we feel that two men are insufficient to prosecute so arduous a task with facility and dispatch. The harvest is great indeed, and the laborers few.

With respect to Persia, concerning which you make some enquiries, the King of course is a Mahometan, but he seems to be very tolerant to Christians. I have written home a great deal concerning Western Asia, and you may probably see my communications on that subject before this reaches you—this must be my apology for not enlarging on that point here.

New Missionary Establishment proposed.

[We are requested to publish, for the information of the Christian public, generally, and of the Missionary Societies concerned, particularly, the following letter, received by a gentleman in the vicinity of Boston. The plan here proposed appears to us worthy of consideration. Ministers and private Christians of intelligence on the ground, can better direct to the proper places, and regulate, the labors of Missionaries, than those who reside at a distance.]

Marietta, Sept. 26, 1816.

SIR—Viewing it of great utility, that Christian Missionaries act in concert; and, whereas no such concert is known in this Western country;—We, the subscribers, do respectfully submit, to the consideration of the Missionary Societies in the Eastern section of the Union, the following Plan of a Missionary Establishment for the State of Ohio.

1. It is recommended that all the Missionaries, appointed to labor in this State, hold a General Meeting at Granville, *Licking county, on the first Wednesday of Oct. 1817.

2. That each Missionary bestow his labors on such county, as shall be thought most advisable by the Establishment.

3. There shall be, annually, at the seat of the Establishment, a General Meeting of the Missionaries, to make report of their labors and success for the past year; a summary of which shall be laid before the Societies supporting the Establishment;—and also to concert such measures as they shall deem best calculated to promote the cause of religion within their own bounds.

4. Should any Missionary of this Establishment act unbecomingly the character of a Christian Missionary, it shall be the duty of this Establishment to inform the Society from which he was sent.

5. Any Bibles or Tracts, forwarded to the Establishment, shall be faithfully disposed of, agreeably to the wishes of the Donors.

6. In regard to church government, the Missionaries of this Establishment are to take, for their rule, the Plan, jointly recommended by the General Assembly of the Presbyterian Church and the General Association of Connecticut.

7. Any Missionaries, wishing instructions, relative to their labors, previous to the first General Meeting of the Establishment, can receive the same, on application to the Rev. Timothy Harris of Granville.

The above plan, Sir, is deemed best calculated to unite the efforts and secure the pecuniary aid of the people in this country, do lasting good, and prepare the way, by gathering churches and forming congregations, for the permanent settlement of gospel ministers. It will also open a more inviting door for the employment of ministers who have families, and afford them much encouragement. It is also thought advisable that a similar Establishment be formed in every needy State and territory, as early as possible; that all Missionary Societies may know where to send their Missionaries, and have them labor to the best advantage.

Not knowing who the Secretary of the Massachusetts Missionary Society is, we beg leave, Sir, to address this letter to you, with a request that you would lay it before the Board, Committee or Directors of that Society, as early as possible; and also, (in case the Foreign Mission Society are turning their attention this way,) before their honorable Board. By so doing, you will oblige, yours, &c.

LYMAN POTTER,
SAMUEL P. ROBBINS,
TIMOTHY HARRIS,
BURR BALDWIN, Missionary.

P. S. Possibly the publication of the above plan, may be of use. You are at liberty, Sir, to make any use of it, and also of the letter, that you may think proper. The country is *deplorably destitute*; and it seems as if *something must be done*.

* This is not only about the centre of that of the State, in point of territory; but also the centre of that part of the population of the State, which are, most, the objects of Missionary charity.

A letter from Ohio, says—"The Ohio Bible Society," have lately received a grant of one hundred pounds sterling, from the "British and Foreign Bible Society."—Since the formation of the Society, 1816 Bibles and 68 Testaments, have been distributed.

By a letter received from New-York, we learn that the British and Foreign Bible Society have made a donation to the American Bible Society of five hundred pounds sterling.

The number of Auxiliaries to the American Bible Society, now known, is 43.

Theological Seminary at

The 8th Anniversary of the Seminary was held in Sept. last. We were a future number, give a list of exercises at the examination. The students having completed the course of study left the Seminary, have all obtained license to preach for the ministry. It should be noted that 14 others originally belonging to the Seminary, were prevented from completing their course of study, by various reasons. The number of the Seminary now remaining in the Seminary is 10. The Junior Class for the next year, is not yet examined. The Session takes place at the close of the Vacation, which close falls on Nov. next. For a summary of the number of the Students educated at the Institution was organized, see No. 27, page 107.

Tolland Foreign Mission

At the late Annual Meeting of the Auxiliary Foreign Missionary Society of Tolland County, Connecticut, a sermon was preached by the Rev. Strong of Somers. The Society for the ensuing year, Rev. NATHAN WILLIAMS, D. D. Rev. Amos Bassett, Esq. Sylvester Gilbert, Esq. Rev. Royal Tyler, Recording Secretary. Rev. Ansel Nash, Corresponding Secretary. Jonathan Earne, Esq. Treasurer. John Hall, Esq. Auditor.

This Society was formed in Sept. 1815. The contributions to it hitherto have been very small. But the annual meeting of this year better attended, and the number of subscriptions considerably increased. After the sermon, the audience was invited to tarry in the house, and witness the proceedings of the Society. Some information was communicated, relating to the establishment at Bombay. Short addresses were made by men of the Society, calculating and pressing on the minds of persons the importance of Missionary aid. The effect produced by these addresses, much exceeded our expectations. A considerable addition was made to the funds. This fact shows the necessity of introducing *apostles* into the ranks of our charitable societies.

Female Bible Society, of

This institution is especially formed to supply the wants of the city and vicinity; so that the Charleston Bible Society may extend its efforts to more enlarged, and more useful fields of usefulness.

To carry the benevolent design of the Society into more complete effect, visiting committees are appointed, to search out the habitations of poverty and wretchedness, and put the hands of those who would gladly to avail themselves of more proffers of charity. The surplus go to the Charleston Bible Society, members amount already to 1000.—*Charleston City Gaz.*

Harlem Female Missionary

A meeting of a number of the Society was held at Harlem, near New York, on the 20th Aug. last, with a view to consideration the condition of fellow-sinners on the frontier of this State destitute of a preacher, and in order to aid any similar efforts of the citizens of this State to seek that which is lost, and to scatter the sheep that have wandered the mountains and upon every cause there is none to search for them.—It was resolved that the Society, to be called *The Harlem Female Missionary Society*, to raise for the purpose of aiding any institution to send to the white line on the frontier of the State of New York, who are destitute of a stated Gospel Ministration, as far as means will admit.

A Sunday School was also established at Harlem, on the above occasion.

The "First Female Juvenile Society of New-York," was the congregation of the South Church, that city, on the 30th inst. The society was opened with prayer, and an appropriate address was delivered by the pastor of the Church, the Rev. Mr. N.

An African Bible Society, that lately established in Philadelphia is formed in Newark, N. J. of 70 members have already signed the Constitution, all people of color. Rev. RICHARD SCOTT, is President. Joseph Richardson, Secretary. Isaac Ray, Treasurer.

Noble example.—Major John Ton, has left, to each of the two Societies in London, a sum of 8000 dollars, for the support of the Gospel; and 12,000 dollars for the Academy, lately incorporated in town, by the name of the Pinkerton.

A liberal bequest.—The late Judge Ellis, of New-Hampshire, bequeathed 5000 dollars to the Connecticut Society, in Claremont, for the support of the Gospel Ministry.

THE RECORDER.

BOSTON:
TUESDAY, OCTOBER 15, 1816.

Arrival of the Missionaries at Ceylon.

By the arrival at Salem of the ship *Herald* from Calcutta, information has been received from the brig *Dryad*, which sailed from Newburyport last October, with the American Missionaries on board. Two letters were received in Newburyport from the Supercargo, who informs that they arrived at Colombo in Ceylon, (not Calcutta, as stated in some newspapers,) on the 23d of March last, after a very pleasant voyage. Their labors of love among the ships' crew, in giving them religious instruction, were blessed—two of the crew, it is hoped, became through their instrumentality the subjects of Divine Grace. The Missionaries met with a cordial reception from the Governor of Ceylon, who expressed his willingness that they should pursue their work in Colombo, or any other part of Ceylon. From the English and Baptist Missionaries at Ceylon, they received the most Christian attention. At one of their houses, they were invited to reside, till they could be better accommodated. In a few days, the dwelling-house belonging to Rev. Mr. Norton, a Baptist Missionary, becoming vacant, they established themselves in it, and the Supercargo had the pleasure of dining with them at their own table. The Brethren and their Wives were in perfect health. Mr. Warren, in the words of the writer, "is a new man," and Mrs. Poor is as well as any of the ladies. The *Dryad*, who is now it is supposed on her passage from Calcutta, is expected in a few weeks, with despatches from the Missionaries themselves.

NOTICE—Agreeably to the third resolution of the Meeting for promoting the object of the American Bible Society, there will be a general meeting on Thursday next, at 3 o'clock, P. M. in the Representatives Chamber in the State-House, to adopt such measures as may be considered beneficial for securing the most efficient support to the American Bible Society. All who feel interested in this great concern are invited to attend.

Mathie Convention.

The Convention met on Monday, Sept. 30, consisting of 200 members. On Tuesday, Hon. WILLIAM KIRBY, was chosen President; Samuel K. Whiting, Esq. Secretary. The Rev. President Appleton opened the Convention with prayer. Several Committees necessary for the organization of the Convention were appointed, and a committee of thirteen to examine the returns of votes on the question of Separation. The report of this last committee has been accepted, 103 to 84, and the Convention adjourned until Dec. next. By accepting this report, they have agreed to postpone until the adjournment any further consideration of the returns of votes. Have voted that as they understand the Separation Law, the majority of *Texas* is to the majority of *Negs*, a majority of five to four at least, of the votes returned:—To appoint committees, one to apply to the Legislature of this State to ratify and confirm its consent that *Maine* shall be a separate and independent State;—another to report a Constitution—and a third, to make application to Congress to admit *Maine* into the Union; and so to alter the Laws that the *Coasters* of *Maine* may be released from additional embarrassment.

A List of COUNTERFEITED BANK BILLS in circulation, alphabetically arranged.

Boston Bank, 1, 3, 5 and 10 dollar bills—many in circulation, and well imitated. *Beverly Bank*, 3 and 10 dollar bills—few in circulation. *Bank of Bristol*, 5 dollar bills—many in circulation. *Commercial Bank*, at Bristol, R. 1 and 10 dollar bills, well imitated—not many in circulation. *Concord Bank*, W. A. Kent, Cashier—2 dollar bills. *Cheshire Bank*, at Keene, 3 and 10 dollar bills, old Corporation, tolerable imitation—but few in circulation. *Exchange Bank*, at Providence, 1, 2 and 3 dollar bills, many of one in circulation, and hard to distinguish from the genuine. *Eagle Bank*, at New-Haven, payable at New-York, 5 and 10 dollar bills, well imitated. *Exeter Bank*, 2, 3, 5 and 10 dollar bills—well done. *Harford Bank*, 2 and 3 dollar bills, well imitated. *Manufacturers' and Mechanics' Bank*, Boston, 2 and 3 dollar bills, poorly done—signatures pretty good. *New-Haven Bank*, payable at New-York, 5 dollar bills—well done. *Norwich Bank*, 5 dollar bills—few in circulation. *Newburyport Bank*, 3 dollar bills—scarce. *New-London Bank*, 1 and 5 dollar bills—well imitated. *New-Hampshire Bank*, at Portsmouth, 1 and 10 dollar bills, few in circulation. *Narragansett Bank*, at Wickford, R. 1 and 2 dollar bills—well imitated. *Nantucket Bank*, 3 dollar bills, well imitated. *Pacific Bank*, at Nantucket, 5 dollar bills—well done. *Providence Bank*, 5 dollar bills, few in circulation. *Phenix Bank*, Nantucket, and *Phenix Bank*, Hartford, have bills altered from a smaller to a larger denomination. *Rhode-Island Bank*, at Newport, 5 and 10 dollar bills—many in circulation, and well done. *Union Bank*, Boston, 1, 2, 5 and 10 dollar bills, old plates, well imitated—few in circulation. *Worcester Bank*, 5 dollar bills, old plates, well imitated—few in circulation. *Warren Bank*, 1 and 3 dollar bills.

There are several other denominations of counterfeit bills in circulation, of the Banks south of Connecticut, and several bills altered from one denomination to another, and well done—but by holding the bill up to the light, are easily discovered. This is done at the request of several gentlemen, by GILBERT & DEAN. Old State House, No. 16. South Side, Oct. 12, 1816.

Hon. Mr. LLOYD is proposed as the Federal Candidate for Representative to Congress, from this district, in the room of the Hon. Mr. WARD declined.

JONATHAN JENNINGS, Esq. late a member of Congress, has been elected Governor of Indiana.

Dartmouth College has received a donation of \$1200.

Gov. Plumer, of New-Hampshire has appointed Thursday, the 14th of Nov. to be observed as a day of Thanksgiving.

FOREIGN SUMMARY.

Of Algiers.
An officer of the navy of the United States, writes from the frigate *United States*, under date of Gibraltar bay, July 28th, thus:—"When I last wrote you by the *John Adams*, in April last, was appeared inevitable, unless our government should condescend to purchase with a present, what might be enforced by the bravery of our arms. The expiration of the armistice, then entered into by our Commodore, I believe is at hand; but whether the Algerines will choose to add a new enemy to the British and Dutch, or whether our government will choose to comply with their demands, as well as the insolence of the bankrupt Spaniards, must finally determine the question of Peace or War."

New-York, Oct. 11.—The ship *Madalena*, Capt. Welden, arrived at Philadelphia in 33 days from Teneriffe. Four days before the *Madalena* sailed, the British packet *Brazil* arrived off the port in 11 days from Gibraltar, and her commander, stated that the *Pey* of Algiers had been put to death, and his son proclaimed successor; and that, on assuming the reins of Government, the son immediately annulled the Treaty which the father had made with Commodore Decatur. He also stated, that the American and British Squadrons were to unite in the attack upon Algiers; and confirmed the account of the capture of the British packet *Waleheren*, by an Algerine Cruiser. What reliance is to be placed in the reports of the English Commander, we know not. He must have left Gibraltar two or three days later than the latest advices before received.

From Mexico.
Don Manuel de Herrado, the named Minister from the Congress of Mexico, residing at *Matagorda*, under date of Aug. 24th informs, that Gen. Vittoria, of the republican army, was before Cordova and Orizaba the 18th July: That another General was marching to occupy Guazacualcos—That Gen. Bastamante had beaten, and was pursuing the royalists:—That the royalist General Arredondo had fallen back on Monterrey, in Leon, and the royal regiment of Estromadura had evacuated St. Antonio, in Teixas:—That Col. Piere, commanded in the north, waiting for Gen. Toledo from the U. S.—and that the new Congress was about to convene, to introduce a new and energetic order of things; and ensure the emancipation of Mexico. When the people were electing their members of Congress, they carried in procession likenesses of WASHINGTON and FRANKLIN.

New Price Court.
The Revolutionists at Matagorda have established a Price Court, and have condemned several Spanish vessels, one of them valued at half a million of dollars.

Interesting.
Capt. Fowler, arrived in New-York from N. Orleans, informs, that the U. S. schooner *Firebrand*, Lt. Cunningham, had arrived there in distress, having been attacked five days before by two Spanish gun-brigs, off the coast of Mexico, and having had one man killed.

Other accounts say the vessel was captured.

DOMESTIC SUMMARY.

During the late term of the U. S. Circuit Court, holden in Chillicothe, Ohio, Benjamin Hunt, formerly employed in carrying the mail on the Wheeling route, for having robbed said mail, was sentenced to hard labor in the State-Prison for five years, and to pay to the U. S. \$1,844.

During the same term, Thomas W. Noble, for having in conjunction with one James Essex, assaulted John G. Hicks, mail carrier from Wheeling to Zanesville, on the highway, and robbed the mail of a great part of its contents, was condemned to four years imprisonment, at hard labor in the State-Prison.

A young gentleman of respectable connections is now in jail at Richmond (Vir.) on a charge of robbing the mail at the Post-Office at Fredericksburg, Virg. of which he had been a clerk. About \$1500 have been missing, supposed to have been taken from letters.

The corner stone of the New-Hampshire State-Bank, was laid at Concord Sept. 24.—The building is to be erected under the superintendence of Stuart J. Spark, Esq. The stones are shaped and hammered by the tenants of the State-Prison.

Some of the Public Lands lately sold at Vincennes, brought thirty-two dollars per acre; and the purchasers were numerous.

At the late commencement of Queens' College, N. J. only five students graduated. The College exists no longer, but in the room of it is opened a Grammar School, under the direction of the Board, by a very respectable Teacher, wherein is taught all the branches necessary to qualify students for admission into the Junior and Senior classes of other Colleges.

Mr. James Eastburn, of New-York has in the Press, "BISHOP HORSELY on the Psalms," in one Volume octavo.

MARRIAGES.

In England, Earl Ponleitet, to Lady Smith Burgess, each about 60 years of age.

In Chesterfield District, S. C. Mr. Benjamin Hendricks, of that district, aged 86, to Mrs. Sarah Smith, aged 66.

In New-York, Mr. William Pinto, of New-Haven, to Miss Lauretta Packard of N. Y.

In Philadelphia, Mr. Dexter Stone, merchant, to Miss Harriet Ann West.

In Hanover, (N. H.) Rev. Thomas C. Searle, to Miss Annette Woodward.

In Atkinson, (N. H.) Benjamin Parker, M. D. of Bradford, Ms. to Miss Hannah Moulton.

In Amherst, by the Rev. Dr. Parsons, the Rev. Chauncey Allen Goodrich, of Middletown, Con. to Miss Frances Juliana Webster, daughter of Noah W. Esq.

In Northampton, Mr. John Derby, jun. son of John D. Esq. of Salem, to Miss Hannah Barrell, daughter of the late Joseph B. Jr. Esq.

In Marblehead, Capt. Nathl Hooper, Esq. to Miss Deborah, dau. of Nathl Hooper, Esq.

In Salem, Mr. George A. Ward to Miss Melitah Cushing.—Mr. James Wurnsley, to Miss Jane Day.—Mr. Francis Carlton to Miss Maria Boyd.

In Dorchester, Mr. Charles Seavens to Miss Sarah Humphreys, 3d daughter of Deacon James Humphreys.

In Boston, Benjamin Hurd, Esq. of Charleston, to Miss Mary Fessenden.—Mr. Francis Green, to Miss Hannah Litchfield.—Mr. Simon W. Robinson, merchant, to Miss Hannah Danford.—Mr. Joseph G. Spear, to Miss Hannah Blodgett.—Mr. Eliakim Darling, to Miss Mary Grover.—Mr. Lemuel Merce to Miss Sarah Jarvis.

Thermometrical Register.

Sept. 21—27, 1816.

| Thermometer | Wind | Weather |
|-------------|------|---------------------|
| D 10 | SE | clear, clear, clear |
| 21 | SE | clear, clear, clear |
| 22 | SE | clear, clear, clear |
| 23 | SE | clear, clear, clear |
| 24 | SE | clear, clear, clear |
| 25 | SE | clear, clear, clear |
| 26 | SE | clear, clear, clear |
| 27 | SE | clear, clear, clear |

DEATHS.

In Hannah's Town, Jamaica, at a very advanced age, John Reeder, a well known black man. He was the person who in the year 1781 after a most severe personal conflict killed the noted robber *Three Fingers Jack*, who was supposed by the negroes to be possessed of supernatural powers.

In St. Domingo, Mr. Benj. Norris, aged 16, son of Capt. S. N. of Hallowell.

In Palatine, (N. Y.) of a bruise received from his horse, while executing his official duty as Major of the regiment to which he belonged, at a regimental parade, Henry Vanney, Jun. aged 37.

The three youngest children of Wm. Kerr, of Lack township, died of a diarrhoea, and in such quick succession to each other, that they were all buried on the 11th ult. in the same grave, a thing almost unheard of.

In Virginia, Rev. Thomas Lafon, aged 55; for upwards of 16 years a distinguished minister of the Baptist Church.

In Philadelphia, Mr. George D. Britt, 23.

In Louisville, Kentucky, Mr. John Todd, aged 38, formerly of Boston.

In New-York, Mr. Christopher Colles, 79.

In Hartford, Con. Mr. John Putnam, 56.

In Waterville, Me. of an attack of the apoplexy, Mr. Jonathan Nelson, formerly of Lincoln, Mass. aged 34.

In Bluehill, Me. Widow Sarah Witham, 84.

In Augusta, Miss Susan J. Coney, aged 18.

In Dighton, Capt. Ephraim Mathaway, 97.

In Ipswich, Daniel Rogers, Esq. aged 81.

In Westborough, Mr. Rodolphus Miller, aged 28.

In Barre, Mrs. Hannah, wife of Mr. Earl Rice, aged 29.

In North-Brookfield Mr. John Marsh, 28.

In Framingham, Mr. Aaron P. Edgell, 49.

In Westampton, Mr. Justin Edwards, 64.

In Deerfield, Mr. Edwin Parker, aged 23.

In Medway, Lieut. Oliver Adams, aged 28.

In Lynn, Mrs. Abiah P. Richardson, wife of Mr. Benjamin R. aged 39.

In Hingham, Mrs. Martha Barnes, aged 44.

In Salem, Mr. Gamaliel Hodges, son of Capt. G. H. a student at Cambridge University—aged 19—Mrs. Hannah, wife of Mr. Gilbert Lefavour.

In Marblehead, Mrs. Anna Pearce, aged 95.

In Brookline, Mr. Samuel Hammond, aged 26, son of Mr. Jonathan H.

In Boston, Mrs. Elizabeth, wife of Nathan Tyler—Mr. George Coates, aged 18—Mrs. Eunice, wife of Capt. Edward Cutler, aged 67.

NOTICE.

THE annual meeting of "The American Society for Educating Pious Youth for the Gospel Ministry," will be holden at the Hall of the Massachusetts Bank, in Boston, on WEDNESDAY, the 23d inst. at 10 o'clock. A. M. and a discourse delivered before the Society at the Old South Church at 11 o'clock; after which, there will be a collection in aid of the benevolent and pious design.

Oct. 15. ASA EATON, Clerk.

Clergyman's Almanac for 1817.

JUST published, and for sale by LINCOLN & EDMANDS, No. 53, Cornhill.

THE CLERGYMAN'S ALMANAC, for 1817, containing a great variety of interesting communications—price 9 dollars a groce, large size; \$4.50 small size.

Just received as above, a few copies of the Merchant's and Ship Master's Ready Calculator, exhibiting at one view the solid contents of all kinds of packages—price \$2. Also, Dr. Watts' Sermons on the World to Come, \$2.25.

Oct. 15.

More New Goods!

JOSHUA DOW, up stairs, Cornhill-Square, offers his customers rare bargains in the following articles, for cash,

French glazed Wadding.

Three threaded Cotton Balls, India Rugs, Blankets, black Broadcloths,

Queens Cloths, made of the best Merino Wool, Leghorn Straws, at reduced prices,

Gown Trimmings, Cotton Cambrics, Dimities, Cambric Muslins, Silk Leones, excellent Silks,

French Levantines, Silk Gloves, Ribbons, Tapes, Gallons, Diadems, Combs, Garters, Hose,

Muslins, colored Cambrics, Gingham, Flannels, some very fine 7-4,

Calicoes, India Cottons, Cotton Laces, Silk and Cotton Footings, black Bombazines,

Vestings, black Silk Handkerchiefs, A few pieces real Madras Hdkfs, Mock do.

Pocket Books, Memorandum do. Cassimeres, Imitation Shawls.

Those who will take the trouble to walk up one flight of stairs may buy CHEAP! 4p O. 15.

Crockery, Glass and China Ware.

JOHN MELLE,

No. 33, UNION-STREET.

HAS received, by the ships *Mijo*, *Ceres*, and other late arrivals from Liverpool, an extensive assortment of

Crockery, Glass and China Ware,

suitable for the Country Trade, which he offers for sale by wholesale or retail, on good terms, for cash or credit. 6w Oct. 8.

JOHN GREW,

No. 7, BROAD-STREET,

HAS received, by the various arrivals from England, and offers for sale on the most reasonable terms,

A general assortment of HARD WARE,

suitable for Country Traders.

A large variety of plated and common Saddlers' Ironmongery, Webbs, Plushes, Saddle Cloths, &c. A few sets of yellow plated Furniture, for Carriages, Harnesses, Bridles, &c.—carriage Springs, Steps, Joints, Lamps, &c.

Also, at a small advance by the package—Assorted casks of Birmingham Goods, Do. do. do. Cutlery,

Do. do. do. Japanned and Brass Lamps, Do. do. do. Sad Irons,

Do. do. do. Clout Nails and Tacks, Do. do. do. Brass Kettles,

Cases of Gift and dipt Buttons, Do. do. do. Needles,

Do. do. do. Worsted Hosiery, Do. do. do. Japanned Leather Hats.

A few packages of Dutch Goods, Quills, Sword Blades, Looking Glasses, &c. Oct 8

ANATOMY AND SURGERY.

D. R. INGALLS will commence his course of Lectures in Boston, on Wednesday, the 20th of November next. For terms, apply at No. 4, School-Street. Oct. 15.

NOTICE.

THE Subscriber, being about to embark for the southward, on account of his health, has appointed ASA WARD, of Boston, to be his lawful Attorney, with full powers to act for him during his absence. All persons indebted, are hereby called upon to make payment to said Attorney.

Oct 15.

AARON HARDY.

Proposals for Publishing

A UNIVERSAL GAZETTEER, & DICTIONARY OF GEOGRAPHY, ANCIENT AND MODERN;

Containing a more complete enumeration, than has hitherto been published, of the Kingdoms, Countries, Provinces, Cities, Towns, Ports, Islands, Mountains, Capes, Seas, Bays, Lakes, Rivers, Indian Tribes, &c. in the known world—with a Copious Account of all the Important Articles.

BY J. E. WORCESTER, A. A.

PROSPECTUS.

The work for which the patronage of the public is now solicited, should it be executed with sufficient accuracy, will, it is believed, be one of much convenience and utility. The want of a more complete Dictionary of Geography, than has yet been published in America, has been extensively felt by gentlemen of learning and intelligence. Crutwell's Gazetteer, the most complete work of the kind ever published in English, is too voluminous and expensive to come into general use; and with respect to this country, it is too incomplete and inaccurate to satisfy an American. The Gazetteers, which have been published in America, how well soever they may be adapted to answer the design for which they were intended, yet, considered as *Universal Dictionaries of Geography*, are exceedingly imperfect. They are compiled upon the principle of noticing those articles that are of considerable importance, to the exclusion of a vast majority of such as are thought of less consequence. But the articles for which one has very frequent occasion to consult a Gazetteer, are those of but little notoriety; a work therefore, formed upon such principles will, at one time or other, be found altogether defective. It is, indeed, impossible to determine what articles in geography will be most interesting, without knowing the future history of the world. Places, not important in themselves, are often rendered highly so, by events connected with them. Every intelligent man, upon reading the history of any memorable transaction, feels desirous of knowing the situation of the place where it happened. But in the Gazetteers, in general use, the towns of Alubera, Austerlitz, Borodino, Mohleninden, Wagram, Waterloo, and various others, rendered famous during the late wars in Europe, are not to be found.

The Gazetteer now proposed, so far as it respects the modern geography of the eastern continent, be founded upon the basis of that of Crutwell, with additions and corrections. On the subject of ancient geography, the work of the celebrated D'Anville, will be made the principal basis. With respect to America, materials have been collected from a great variety of sources. And the work will be found far more complete, with regard to this continent, than any that has yet been published. It will comprise in two large volumes, and in one alphabetical series, more than four times as many articles of Geography, as are contained in the Gazetteers which have been published in America.

The compiler originally formed the design of publishing in one volume, a Dictionary of Geography; under every article of which, those particulars only, for which a Gazetteer is usually consulted, would be specified. With this view he proceeded to make his preparations. But upon calculation, he found that it would be impossible to reduce his materials to the compass of a single volume, without swelling it to an inconvenient size.

He has therefore been induced to alter his design, and to adopt the plan of giving a more extended account of all the important matters, and of publishing the work in two volumes; and he hopes, that by omitting history, and every thing not important to be retained in such a work, and condensing what is valuable into the narrow compass, by the use of abbreviations, which will be made perfectly intelligible by a key, he shall be able to furnish, in the space of two volumes, a more complete book of reference on the subject of geography, than has yet, in the form of a Gazetteer, been presented to the public. It will readily be seen, that the design must require much labor and expense. The compiler respectfully submits it to the public, under the impression that such a work is much needed, and that, if well executed, it will be highly useful to gentlemen of every profession and employment; and with the hope that he shall receive such encouragement as to enable him to render it not altogether unworthy of patronage.

Yale College, Sept. 2, 1816.

Mr. Joseph E. Worcester has presented to me, for my inspection, Proposals for publishing a new work, entitled, a Universal Gazetteer and Dictionary of Geography; to which is annexed a specimen of the manner intended to be pursued in the execution of his design. The work proposed will, in my opinion be a valuable addition to the existing means of acquiring geographical information. No publication, within my knowledge, includes so wide a circuit of geographical facts in the same compass; and most libraries will, I suspect, be searched in vain for the materials, which it is here intended to supply. Every man, who reads a history, ancient or modern, a book of travels, a voyage, or even a newspaper, feels the importance of knowing the several places in which the writer stations him, and often finds it impossible to derive the necessary information from any sources within his reach. This disadvantage, experienced every where, Mr. Worcester proposes to remove, and has adopted what seems to be the happiest plan for the purpose. I am well pleased with the specimen given of the execution; and from my knowledge of the character of Mr. Worcester, feel myself warranted to assure the public, that full confidence may be safely placed in his skill, fidelity and accuracy.

T. DWIGHT.

CONDITIONS.

The work shall be handsomely printed in 2 vols. on fine paper, with a new & beautiful type. Each volume will contain from 800 to 900 pages, large octavo, and be delivered to subscribers in boards at four dollars and fifty cents a volume, or neatly bound and lettered at five dollars a volume.

Any person who will be accountable for the sets, shall have one set gratis. Oct. 15.

